downhearted. No woman ought to be born into the world, for they may not touch the bottle, for shame. Now, a man may creep into the bung-hole —however, this is a tale of a tub,—however, I like to play upon a pipe, sitting upon a puncheon; and intend to be so drawn on the frontispiece to my next book of Pastorals.....My brother's respects and mine to your Mother, and all our Loves to you.—Yours very sincerely, JOHN KEATS.

J. D. C.

THE DEAN OF CANTERBURY.

We regret to learn that the Dean of Canterbury died suddenly on Sunday last at the age of seventy-seven years. The Very Rev. Dr. Robert Payne-Smith was educated at Chipping Campden School and at Pembroke College, Oxford. He gained the Boden Sanskrit Scholarship in 1840, and (after obtaining a Second Class in Litt. Hum. in 1841) the Pusey and Ellerton Hebrew Scholarship in 1843; and his early inclination towards Semitic languages continued to the end of his life. It was stimulated by his appointment as Assistant Oriental Sub-Librarian at the Bodleian in 1857 and as Sub-Librarian in 1860, which post he held up to 1865, when he was made Canon of Christ Church and Regius Professor of Divinity. At Christ Church he remained until his appointment as Dean of Canterbury in 1871. We need not say anything of his many sermons; we shall only mention his special contributions to Biblical exegesis and his Syriac publications. For the former he wrote commentaries on Genesis, Samuel, Isaiah, Jeremiah, and Daniel.

His most important contributions were made, however, to Syriac literature. They are these: 1. Cyril's Commentary on St. Luke, as far as it exists in Syriac, with an English translation, 1858 and 1859. 2. The English translation of the 'Ecclesiastical History' of John of Ephesus, 1860. The most important, however, are the two following: 3. The Catalogue of the Syriac MSS. in the Bodleian Library, 1864, which is nearly a *catalogue raisonné*. 4. The 'Thesaurus Syriacus,' his life-work; it was begun in 1870, and has reached the letter *kof* (fasc. 9, which appeared in 1893). Of the remaining three letters *resh* and more than half of *shin* are in type, and, if we are not mistaken, the whole exists in MS., so that his daughter, Miss J. Smith, who was his right hand, and who herself has in the press a concise Syriac dictionary for the use of students, will be able, with the help of eminent Syriac scholars, to carry through the press to completion this gigantic work, supplying the additional emendations and notes. We may say that, in spite of unmannerly critics, who sneered at the deceased scholar's work, his 'Thesaurus Syriacus' will probably remain long in possession of the field. His extreme kindness of heart prevented him from replying to the unmerited attacks made upon him.

OTHER PEOPLE'S SUPERSTITIONS.

Haslemere, March 30, 1895.

There is, perhaps, no more favourable *milieu* for observing "how people holding traditional superstitions regard the traditional superstitions of other people" than among the Christians, Moslems, and Jews who constitute the population of Turkey. If Mr. Gomme will refer to 'The People of Turkey' (Murray, 1878), he will find (vol. ii. p. 247) the following passage:

"Mohammedans execrate the Christian faith, and Christians the Mohammedan faith, but both in cases of incurable disease have recourse reciprocally to each other's 'Αγιάσματα (holy wells), to the sacred tombs of the saints, and to the prayers of the clergy of both creeds. I have often seen sick Turkish children taken to the Armenian Church at Broussa, and heard prayers read over them by Armenian priests. I have also seen Christian children taken to Hodjas to be blown or spat upon, or have the visitations of intermittent fever 'tied up' by means of a piece of cotton thread twisted round the wrist."

In the second volume of 'The Women of Turkey' (Nutt, 1890–91) may be found two passages relating to this question:—

"Moslems revere the Virgin Mary and the Christian saints, and make pilgrimages to their shrines; Christians reciprocally resort to the tombs of Moslem saints for the cure of ailments or in fulfilment of vows; while Christians and Moslems alike mingle with their culture-beliefs ancient rites and superstitious usages which both creeds have proved powerless to eradicate."—P. 267.

"A Moslem woman will not disdain to ask the aid of a Jew sorcerer if his reputation for skill in magic is sufficiently high; and Jews, as well as Christians, frequently have recourse to the good offices of Dervish Sheikhs" (p. 73);

and, I may add, of Turkish witches.

A little incident alluded to in 'The Women of Turkey' (vol. i. pp. 151–2) may also serve to illustrate the way in which superstitions are borrowed or adopted. I heard one day at Smyrna a Greek nursemaid tell the children, who were making toast, that "God said bread was to be cooked once, and it was a sin to cook it twice." Some years subsequently I found in the 'Travels' of Evliya Effendi (seventeenth century) a Moslem tradition to that effect, which the Greeks, with the usual liberality displayed in such matters, must have borrowed. The girl's shrug of the shoulders and careless reply of Ἐμεῖς τὸ 'χομε'; ἐσεῖς θὲν τὸ 'χετε ("We have it; you haven't it"), to my question as to her authority for this statement, showed a complete indifference to the beliefs of those not Χριστιανοὶ, *i.e.*, members of the Orthodox Church. And this was further illustrated by the question put to me by another girl of the same class as to how many "Holy Persons" we Protestants possessed. To my reply "Three," she carelessly responded, Τρία μοναχὰ? Ἐμεῖς ἔχομε' τέσσαρα ("Only three? We have four"). The same liberality was manifested by a well-educated Armenian girl of my acquaintance, who, when informing me that she considered the Protestant Church far superior to the Armenian, added that she "would, however, never think for a moment of abandoning her national religion with its connected superstitions, since God had seen fit to let her be born an Armenian."

I may add that the conclusion to which I have been led with reference to this question is that it is quite usual for persons professing one creed to condemn in the main the tenets of an alien creed, and at the same time to adopt the superstitious beliefs and practices connected with that creed. For we must not forget that the culture-religions of Buddhism, Christianism, Islamism, &c., traceable to the great Moral Revolution of the sixth century B.C., were all superimposed on a mass of pagan superstitions, which still survive and are adopted and adapted by the professors of these various culture-creeds with a liberality of sentiment similar to that which distinguished the adherents of the old paganisms of which these superstitions are survivals. And such liberality of sentiment is disturbed only when passions are aroused by political or priestly fanatics, as, for instance, lately in India. LUCY M. J. GARNETT.

M. C. DOUCET.

If M. Camille Doucet, whose death is reported this week, was not a very interesting person, he occupied a very interesting office. He was the eighteenth "perpetual secretary" of the French Academy in direct succession (save for the ten years' interregnum of the Republic) from Conrart of the famous stock epithet and the forty years' incumbency, through Mézeray, a much greater than Conrart, and a line of other incumbents ranging in importance from persons of universal fame like D'Alembert and Marmontel to absolute nonentities like Houtteville and specialists like his own predecessor, Patin. Dacier ("that Dacier had a very learned wife"), and Mirabaud (putative, but most assuredly not real author of the 'Système de la Nature'), and Duclos, and Suard, and Auger (the unlucky "immortal" who actually did drown himself), and Andrieux, and Arnault, and Villemain (who nearly attained the *annos Petri*, that is to say, of Conrart, and was by no means *silencieux*), were all among the predecessors of M. Doucet in an office which gives its holder, under a modest title, rather more than the practical powers of a president or chairman.

M. Doucet made, we believe, a very good secretary, and the place is not an easy one; but he could not be said to have derived much title to immortality from his books. Born in 1812, he began as a lawyer, passed early into a public office, wrote (chiefly under the July Monarchy) some decent plays and a few respectable pieces of verse, was made a Knight of the Legion of Honour nearly fifty years ago, and stood well with most governments, receiving his principal preferments in the theatrical administration from the Second Empire. He had been perpetual secretary just nineteen years, and an Academician for thirty, having succeeded a very different person, Alfred de Vigny.

AN AUTHOR ON PUBLISHING.

Park Street, Bristol, April 1, 1895.

It is, possibly, typical of the inertness of book retailers that the statement quoted in the *Athenæum*, March 23rd, as to 6*s.* novels "sold to the trade at 3*s.* 7½*d.*" is allowed to pass without comment. This is one of the misleading half-truths constantly appearing in the *Author*. Retailers would be glad to find some one who would supply them with the 6*s.* novels they want at 4*s.* There is evidently a good living going begging if the *Author* be correct.

W. George's Sons.

MR. JOHN SAUNDERS.

Mr. John Saunders, an active and succesful man of letters in his day, died at Richmond on Friday, the 29th ult. He was born at Barnstaple, and, like many clever men, he began his literary career by publishing a volume of poems. He was subsequently employed by Charles Knight, the most successful of the books he wrote for that publisher being his admirable little volume on Chaucer, which, arising out of some articles that he wrote in the *Penny Magazine*, appeared originally as one of "Knight's Weekly Volumes," and which has of late years been reprinted more than once. On the collapse of Charles Knight's enterprises, Mr. Saunders founded a magazine called *The People's Journal*, which was the pioneer of illustrated magazines. Harriet Martineau's 'Eastern Travels' first saw the light in it; and Landor, Douglas Jerrold, Sydney Dobell, and others contributed. In 1855 Mr. Saunders published a drama, 'Love's Martyrdom,' and subsequently he dramatized for the stage the best of his novels, 'Abel Drake's Wife,' and in conjunction with Tom Taylor wrote 'Arkwright's Wife.' In 1857, in company with Westland Marston, he edited the *National Magazine*, which, however, proved short lived. From this time his attention was chiefly given to fiction. Of his eighteen novels, the best known, besides 'Abel Drake's Wife,' were 'The Lion in the Path' and 'Israel Mort, Overman.'

His daughter, Miss K. Saunders, who wrote 'Gideon's Rock' and 'Sebastian,' besides other novels, died some years ago.

SALES.

We gave last week the principal prices realized in the first two days of the sale of manuscripts from the library of the late Sir Thomas Phillipps at Messrs. Sotheby's; we now quote those realized in the third, fourth, and last days: Vitæ Philosophorum Diogenis Laertii Libri X., dedicated to Cosmo de' Medici, and at end "1455 die 7 Septembris absolutus Deo Gracias," 74*l.* A series of eighty-one manuscripts relating to Wales, of the sixteenth,

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